Dear ANS readers,

As the Sixth National Chinese Christian Conference was postponed to December 28, 1996 - January 4, 1997, the ANS editorial committee decided to hold the publication of this issue to include coverage of the conference. This is why you are receiving this double issue a month later than we originally announced. We apologize for this, but hope that you will appreciate getting the latest news from the Christian Conference as soon as it is available.

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Gansu Rural Church Worker: "Provincial CC Neglects Rural Church"

(ANS) Rural churches in Qingyang Prefecture of Eastern Gansu Province have been totally neglected by the Gansu Christian Council, says a Gansu church worker who recently visited the area on behalf of the Gansu CC. Li Jianguo, whose unusually hard-hitting report was published in the October issue of the church magazine, Tian Feng, writes that rural church work in general seems to be a "blind spot" for the Gansu Christian Council.

Li reports that Qingyang Prefecture, a huge underdeveloped area of 180 by 220 kilometers with thousands of Christians in each of its eight counties, had only one ordained church worker until last year. Many Christians in the area have been believers for more than ten years, but have not been able to receive baptism. People have to travel up to 40 kilometers to go to church, pushing their bicycles across treacherous mountain paths. His conclusion, after an extensive visit: "The Provincial Christian Council does not care enough. The CC offices are in the big city, far away from the rural areas, and so all their work is done in areas close to the city." Li adds that plans for rural church work are not put into practice and remain empty words, as there are no young pastors and the few old pastors cannot travel the huge distances within this remote province. A lack of finances further aggravates these problems.

Until last year, the only elder in Qingyang Prefecture was an old man of 78 who was in feeble health, says Li. He resided in Xifeng City and never ventured out into the countryside. Now there are two newly ordained elders, but they are also in Xifeng City. "In some big cities, much attention is now paid to the ordination of more church workers, but with the rural areas experiencing such a great need, why are ordinations happening in such a tardy way?", Li asks, adding that suitable candidates get neither the necessary training nor the chance of ordination.

Church organization is also lacking in Qingyang, reports Li. Except for Xifeng City, no county even has a Christian council or TSPM committee. Li quotes an angry lay leader: "What is the Provincial Christian Council doing? We are more than 3,000 Christians here, but there is nobody to take care of us. We have written so many letters [to the CC], but have never gotten even a short reply. Government officials say that we are meeting in violation of the law, the people say that we believe in a foreign religion instead of Buddhism, but the Provincial CC neither sees nor hears any of this. An official in the Religious Affairs Bureau recently said that if the CC did not accept its responsibility for us, they would have to take measures..." Li urges the Provincial CC to help set up church organization structures in the prefecture so that Christians there can enjoy the protection of the law.

Li also reports that the lack of church workers and organizations has led to the spread of superstitions and sects in the area. Believers, for example, will grab food or water from visiting evangelists, and finish it themselves, saying that these are spiritual
food and drink. To fight against such misconceptions, Li says, education is extremely important. Most Christians in the rural areas of Qingyang are illiterate, with only a few having even a few years of primary school education. Church-run literacy classes could be the basis of such an education effort.

Finally, Li reports a lack of Bibles and hymnals in the area. While many Christians are illiterate, even those who can read have no access to Bibles. Many meeting points only have five or so copies, which have to be shared among dozens of believers. Li calls on the Provincial Christian Council to ensure that more Bibles and hymnals are delivered to the area, and asks for measures to help people afford them.

Grave Of Christian Martyr Of Cultural Revolution Erected In Yunnan

(ANS) The first known memorial to a Christian martyr of the Cultural Revolution era (1966-1976) has been erected in China's southwestern Yunnan Province. Rev. Wang Zhiming, an ethnic Miao Christian, was tried and summarily executed in late 1973, during a time in which there was extensive persecution of minority Christians in Yunnan Province. His grave was dedicated last year near the village where he served as a pastor. The full text of the memorial to Rev. Wang is as follows:

Inscription on the gravestone of Rev. Wang Zhiming (1907 - 1973), Sapushan Church, Wuding County, Yunnan Province

Wang Zhiming was educated in Christian schools from childhood, and had deep feelings for the faith, and a love and desire to serve the Lord. He was on the staff of a Christian school for more than ten years and also served as an evangelist for five years. In 1944 he was elected chairman of the Sapushan Church Council, Wuding County, Yunnan Province. In 1951... he was ordained a pastor. In peace and with a clear sense of calling, Pastor Wang gave of himself throughout his life. Learning from the shining example of Jesus Christ, glorifying God and bringing benefit to the people was his life's work. He loved his country and was dedicated to the Church, although he endured many storms. In spite of all kinds of setbacks he kept on fighting. Calmly and courageously, he learned to contribute everything to the Church. Unfortunately the Gang of Four emerged in China and brought cruelty, evil and inhumanity to the nation. Wang Zhiming was unjustly arrested on May 11th 1969. Fabricated evidence led to his conviction and he was martyred in Wuding on December 29th 1973. He died at the age of 66. As Scripture says of the Saints, “They will rest from their labours, for their deeds follow them.” (Revelation 14:13)
"Self Support" Begins At Home

(ANS) Evangelists should not consider how much they get paid, they should be ready to suffer hardships for the Lord's sake. And if they fall ill and need medical treatment then the church will not cover them - they must come up with the money themselves or else...pray for healing! Such attitudes are common among many in the church today when considering the issue of finance, reports Gan Chunlin in October's issue of Tian Feng, the magazine of the Chinese church. Therefore what does the Three-Self principle "self-support" really mean when applied to the church and its workers?

Gan reports that an enthusiasm in giving time and money is one of the Chinese church's greatest strengths at the moment. He cites examples from Shanghai: In one church, believers actually queued up at the collection box in their eagerness to be able to give something toward the building of a new "sister" church. One believer scraped together 200 yuan from her meagre monthly salary as a private tutor and sent it to her home town to supplement the wages of struggling evangelists there. Elsewhere in the city, an elderly believer who ekes out a living selling ginger and onions, collected together all the one mao and five fen notes she received in order to be able to present 500 yuan toward the building of a new church (10 fen = 1 mao; 10 mao = 1 yuan). As Gan notes, these believers are not well off but love God and readily tithe their incomes in order to "add to God's storehouse".

Yet not all church workers are being provided for within the church, and not all places are as fortunate as Shanghai. One graduate from Nanjing Theological Seminary receives an income of only 300 yuan a month from the village church where he works near Wenzhou, Zhejiang Province. The congregation there claims to be too poor to pay any more, yet it is known that this church has funds deposited with the bank. The church as a whole throughout China makes no retirement provision for its workers. Thus those with no family to support them have a difficult time in their old age. Similarly church workers receive no form of medical insurance at all. On falling chronically ill recently, a young woman evangelist in Zhejiang was told to come up with the money to pay for treatment herself or else pray for her own healing! This woman's salary is only 290 yuan a month.

Is the church really in such financial straits that it cannot provide for its own workers, Gan asks. Many congregations are thinking of as many ways as possible to build new church buildings, therefore money is there. Gan believes it is a question of priorities as to how money is used.

Gan reports that some believers say the church needs to become self-supporting by setting up its own factories and businesses. Others suggest that a foundation should be set up to provide funds for training pastors. Yet, as he points out, the fact is that the church is already flourishing and full of hard working, enthusiastic, giving believers. This is where the true way forward lies for the church to become self-supporting. The church can accept assistance from outside sources but in the final analysis it must first
of all learn to tap its own considerable potential and share the resources already available within. Church workers' main task is to "shepherd their sheep" and provide spiritual food to believers as needed. This should be done, as the Apostle Peter wrote, "...not for mere pay, but from a real desire to serve." (1 Peter 5:2). However, for workers to be able to do this, the church needs to restructure and regenerate itself in order to distribute its strength where it is needed the most. [645 words]

Northeastern Theological Seminary Celebrates Centennial

Northeastern Theological Seminary in Shenyang, Liaoning Province, celebrated its centennial as well as the dedication of its new building on October 25 this year with a thanksgiving service. Among the more than 500 participants from China and abroad were delegates from the National Council of Churches in Korea and the Presbyterian Church in Scotland. The service was concluded with a benediction by 94-year-old Rev. Jin Wuqing, a graduate of the seminary.

Northeastern Seminary was founded by British missionary Rev. John Ross in 1894, and has been playing a central role in cultivating pastors in northeastern China. Women students have been accepted since 1927. The seminary was closed during the Japanese occupation in the 1930s and early 1940s, and again in the late 1950s during the Anti-Rightist Campaign. In 1960, Northeastern Seminary was merged with Yanjing Seminary in Beijing. In 1982, the seminary became independent again and re-opened in Shenyang, graduating its first class in 1986.

Since then, more than 120 graduates of Northeastern Seminary have returned to work in their local churches. [182 words]

Shanxi Bible School Takes A Step Toward The New Century

(ANS) July 10, 1996 was a day to remember for Shanxi Bible School, as it saw the ground-breaking ceremony for the teaching building at the school's future new site in Dongxin Village, Yanta District.

Since it was set up in 1988 the school has trained 136 graduates, greatly relieving the chronic shortage of church workers within the province. The school has adopted the spirit of 1 Kings 17:8-16 as its attitude to study, work and the training of church workers. Although the school may only be able to provide "... a handful of flour and a drop of oil", it nevertheless believes in God's promise that, "... the bowl will not run out of flour nor the jar out of oil."
The School Principal, Chairman of the Shanxi Provincial CC/TSPM Rev. Yang Zhihua, spoke of the project of building a new school as symbolizing a step into the next century and a new beginning for the work of theological education in the Northwest. It would provide a firm base for carrying out the task of administering, supporting and propagating well within Shanxi churches, he said. [198 words]

News In Brief

** Anhui Theological College saw 182 students graduate from its training class on June 28 this year. Most have returned to their home churches to take on church and preaching responsibilities there, thus alleviating somewhat the current pressure of lack of church workers and preachers.

** Weifang City Christian Council in Shandong Province has set up a fund for the training of pastors and has also designated the first Sunday in April each year as "Pastor Training Day". On this day all collections from the city's churches will go to the fund. The money will be used to finance short-term church worker training classes. It will also go toward subsidizing church pastors in all areas of the county.

** Boyang County in Jiangxi Province has 20,000 believers in total. Recently, some of them have come under the influence of unorthodox and heretical thinking from outside sources. Therefore in June this year classes were held to study documents on detecting, resisting and smashing heresy within the church. 280 evangelists attended. At the same time 6,000 documents on the same theme were distributed among believers in the county for their study and discussion.

** May 23rd this year saw the 120th anniversary of Meixian Gospel Hall, Guangdong Province. It was built in 1876 and restored in 1978 after being closed for 22 years. It is Meixian's oldest and largest meeting point and has the largest number of believers in the area.

** The number of believers in Yunnan's Simao city has grown from 70 in 1989 to over 700 today. However these believers have had to make do with worshipping in rented premises and have never had a fixed place of their own. In May this year the church was finally able to complete temporary registration procedures enabling them to establish a fixed place of worship. The believers are overjoyed but also face the real difficulty at present of a lack of funds with which to buy a plot of land on which to build a church. Nevertheless they plan to start saving from scratch and rely on prayer and the faith that they will be able to build a church at the earliest possible date.

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On 17 October, the Chinese delegates walked out of the Fifth Assembly of the Asian Conference on Religion and Peace, meeting in Bangkok. Among the delegates were Bishop K. H. Ting and Dr. Wenzao Han of the China Christian Council. The following is the full text of the delegation’s statement.

17 October 1996

Esteemed participants of the ACRP-V, we nine Catholics, Protestants, Buddhists, Daoists and Moslems of China, came to Thailand for the Fifth Assembly of the ACRP with full enthusiasm for promoting the cause of peace in Asia. But events have happened one after another in contradiction to our wish, mainly in the area of interfering in the domestic affairs of China by creating a "two Chinas" or "one China, one Taiwan" situation, about which we are forced to express our great regret.

Before and since the convening of this Assembly, certain leaders of the ACRP, on the pretext of making amendments to the ACRP Constitution, not only have treated Taiwan as a regular member of the ACRP, but put the so-called "national flag" of Taiwan in its journal commemorating the 20th anniversary of the ACRP, alongside the national flag of the People's Republic of China. Moreover, friends from Taiwan are registered as Delegates from "the Republic of China" or "Taiwan", thus creating a "two Chinas" or "one China, one Taiwan" situation as a fait accompli within the ACRP. This sensitive question has to do with the national sovereignty of China. All this was done entirely behind our back, with the claim that it was not a matter of politics. A few leaders of the ACRP, in creating a "two Chinas" or "one China, one Taiwan" situation, are actually involving themselves deeply in politics and we are greatly dissatisfied at this.

It is well known that there is only one China in the world, that is the People's Republic of China. Taiwan is and has been an inalienable part of China from time immemorial. No matter under what pretext they create a "Two Chinas" or "One China, One Taiwan" situation within the ACRP, this has objectively reduced the ACRP to a political tool used by certain quarters for attaining their political aims.

When we in China heard something about this development prior to the meeting, we communicated with the leading officers of the ACRP to persuade them not to engage in this dangerous venture. We have done our best since arriving in Thailand to do the same, urging ACRP leadership to stick to the "one China" policy, and suggesting that the Taiwanese delegation use the name, for instance, "Taiwan, China", or that, before a solution is reached, participants from Taiwan could stay as observers. But this small group of ACRP leaders refused to consider our views or advice.

Unfortunately, during the last few days of the Assembly, there have been a number of attempts to make the "Two Chinas" or "One China, One Taiwan" situation a fait accompli. In spite of our protests, individuals in the leadership of the Assembly have dodged all the issues, showing no sincerity in solving real problems. Their behavior has seriously damaged our trust and heightened our disappointment. This constitutes disloyalty to the cause of peace in Asia. This not only harms the cause of
peace in Asia, but also violates the patriotic feelings of all Chinese.

On this ground, the delegation of the China Committee on Religion and Peace wishes it to be known that under these circumstances, our Delegation is compelled to make the decision to cease its participation in this Assembly and to make the recommendation that the China Committee of Religion and Peace cease its participation in all activities of the ACRP until the ACRP changes its ways as regards China. We make this decision for the sake of preserving China's sovereignty, national unity and honor.

Adherents to China's several religions support the cause of peace and are ready to render untiring service to this cause in Asia and in the world. Upon departing from this Assembly, we sincerely pray for the prosperity and peace of all nations represented, and extend our good wishes to all the participants of this Assembly including our friends from Taiwan. To all those who in the last few days expressed their sympathy and gave us their advice, we express our heartfelt thanks.

Yunnan Province: Many Christians, Few Church Workers

(ANS) According to new figures received by ANS, the percentage of Christians in Yunnan Province is now the third-highest in China, after Henan and Zhejiang. Almost 2% of Yunnan's population are worshipping in the province's 2,300 churches and meeting points.

The situation in Yunnan has been high on the agenda for the China Christian Council in recent years, due to the large number of Christians in the area, and a severe lack of trained personnel. The CCC's concern was expressed recently through a five-member teaching team, organized by the Rural Work Commission, which held three weeks of lay training classes in the Dongchuan, Nujiang and Dali prefectures in northwestern Yunnan Province.

As ANS has learned, there are now at least 750,000 Christians in Yunnan Province, but only about 60% of them have been baptized. Church workers are few and far between: There are only 37 pastors, 590 elders and slightly more than 1,000 evangelists. Of the 37 ordained pastors, 13 are in the provincial capital, Kunming, which has about 150,000 Christians. In contrast, Zhaotong Prefecture has 90,000 believers, but only one pastor. Five out of the province's 17 prefectures, with a total number of more than 75,000 Christians, have no pastor at all. Much church work, especially in remote rural areas, is done by thousands of lay workers. The province has 73 theological graduates, though, who have not yet been ordained pastors.

Han Chinese make up less than 27% of the Christians in Yunnan. Large numbers of Christians are found among the Yi, Miao, Lisu, Lahu and Wa minorities.
Many of these Christians live in poor, remote and barely accessible mountain villages. Christians are concentrated in and around Kunming, in Zhaotong and Qujing Prefectures in the northeast of the province, in Simao and Lancang in the southwest, and in Nujiang and Dehong along the Burmese border.

In reports that were published in Tian Feng, the Chinese church magazine, participants in the CCC teaching team reflect on the poverty and isolation of the Christians they met in northwestern Yunnan. One of the teachers, Rev. (Ms.) Ma Jianhua of Anhui Province, describes the situation of these believers as "a call from Macedonia" ("come over and help us", Acts 16:9) for all Christians in China, and expresses her hope that many more church workers would be willing to spend some time in the area. Another participant, Ms. Ye Xiaolian of Zhejiang Province, calls on Christians in China's eastern provinces to share some of their newly-acquired wealth with their extremely poor brothers and sisters in the mountains of Yunnan. [434 words]

RAB Official: RABs Must Not Appoint Church Officers

(ANS) Government officials in Henan Province often single-handedly appoint officers both in local Christian Councils and TSPM committees in the province. To stop such officials' meddling in the upcoming elections for CC and TSPM officers, the Chinese church magazine, Tian Feng, just published an article by a Henan Religious Affairs official criticizing this practice.

The article, by Xu Shengyi of the Neixiang County RAB, calls government appointment of church workers a widespread custom. Nevertheless, Xu terms the practice illegal and harmful. He then argues in great detail why government officers should not appoint church workers:

- It violates the law. The Chinese constitution guarantees that lawful organizations can govern themselves without outside interference.

- It runs counter to the process of legislating religious policy. Party Documents 19 (1982) and 6 (1991) as well as State Council Regulation 145 (1994, see ANS 94.1) clearly state that government officials should not meddle in the affairs of churches which are legal and run in an orderly manner.

- It weakens the CC and TSPM organizations. If church workers are appointed from above rather than elected by representatives of churches, churches get no practice in self-organization.

- It weakens religious work in general by creating contradictions between government officials and the masses of believers. Believers will not accept church workers appointed by the government, which may lead to chaotic situations and a severe weakening of local churches, which in turn makes religious work more difficult.
To alleviate the problem of government meddling in church personnel matters, Xu suggests that both cadres and believers should be better educated in religious policy. Furthermore, Christian Councils and TSPM Committees should hold their elections in a democratic and open way, allowing visible confirmation that church officers are true representatives of the believers. [298 words]

Jiangxi Church Victim Of Law-Breaking Officials

(ANS) A church building in Jiangxi Province has recently been torn down against the protests of local believers. Gospel Church in Tengtian Township, Yongfeng County, which had been built in 1938, was taken away from believers in 1968. In 1988, the Yongfeng County government issued a document clearly stating that the church building belonged to the Christian congregation and should be returned. But township officials continued to disregard this document and other orders from the county government to hand the building back, despite repeated appeals by local Christians. In April this year, the township government had the church building torn down. Local officials did this in the face of remonstrations from both the local congregation and the county United Front Work Department.

After the demolition of the church building, the congregation reported the matter to government offices up to the provincial level, which in June 1996 ordered the matter to be solved - again to no avail. On the contrary, in August the Tengtian township government started work on a new building on the former church site.

The Christians in Yongfeng County have now made this matter public on a nationwide scale through the church magazine, Tian Feng, hoping that the law-breaking officials in Tengtian Township will finally be held responsible for their actions. So far, no government office has come to the Christians' aid. [231 words]

How A Church Grew In Western China

(ANS) Goukou church in southern Ningxia Province, northwestern China, was a house meeting with five members ten years ago. Now, there are more than 300 Christians, and they have just built a church that seats about 1,000, clearly anticipating rapid growth.

As the church reports in the December issue of Tian Feng, China's national Christian magazine, two factors have been important in the growth of the congregation. The first: Christians have always relied on prayer. Right from the start, the group met for daily morning and evening prayers, and even now Goukou Christians have morning and evening prayer groups in the church as well as in their own homes.
The second factor named by the Goukou Christians is good organization. The church has a democratically elected church council - still a rarity in China -, and a number of committees overseeing different aspects of church work. Among the church activities is a weekly Bible study at church, which feeds back into Bible study groups meeting in private homes. There is also a literacy class. And, inspired by a workshop on communication organized by the local Three-Self Committee, Goukou Church set up its own communication committee, with the explicit goal of witnessing for Christ to the wider population. [212 words]

"Churches Not Too Poor To Pay For Full-time Workers"

(ANS) Even poor rural churches in China should usually be able to pay for a full-time church worker, claims a letter to the editors of Tian Feng, the Chinese church magazine. The fact that many church workers are poorly paid just shows that priorities are wrong.

The writer, under the pen name "Faith and Love", describes the grinding poverty of the two theological graduates in his home county. One of them, a young man, is married with a child, but has so little money that he could not afford a doctor recently when his child was ill. The other, a young woman, has not been able to marry and lives in a small grass-roofed hut.

But, argues the writer, his county has about 30,000 Christians. If each of them would donate only 0.2 yuan per month, the county churches could afford even ten pastoral workers at a generous salary of 500 yuan per month. If the churches wanted to build themselves up properly, this money would be well spent. [180 words]

Training Of Pastoral Workers High Priority For Zhejiang CC

Zhejiang Christian Council is now operating five lay training centers in different regions of the province in addition to its theological seminary, providing training to hundreds of church workers every year. According to Zhejiang CC General Secretary, Rev. Sun Xipei, a further center is planned for the provincial capital, Hangzhou.

The program at Zhejiang Seminary has recently been upgraded to three years. As there is only housing for a maximum of 60 students, class size has to be limited to 20 students per year. This limitation has been very difficult, because every year more than 100 young people have been scoring well enough in the entrance exam to qualify for admission. The provincial Christian Council is therefore drawing up plans for a new and larger seminary building.
With limitations on seminary training, much attention is given to lay training courses, and five large lay training centers are operated by the Zhejiang Christian Council. In addition, hundreds of short-term lay training classes are organized on a local basis.

At the moment, the training center in Shaoxing is the only one drawing students from the whole province. Trainees come for a 40-day term. So far, there have been five groups of more than 60 students each, and five more groups are scheduled for 1997.

The training center in the coastal city of Ningbo runs a two-year program taught by local pastors. There are currently 45 students.

In Wenzhou, Taizhou and Pingyang, trainees attend two classes per year, each class lasting two months. While Wenzhou has more than 100 students currently enrolled, Taizhou and Pingyang have more than 60 each. [278 words]

"Shandong Theological Graduates'Not Afraid To Eat Bitterness'"

(ANS) Theological graduates of Shandong Theological Seminaries are not afraid of living in poverty, and serve the church whole-heartedly despite their often strained financial circumstances. This was claimed in an article in the November issue of the church magazine, Tian Feng.

Graduates in cities are usually somewhat better off, says the article, though their salaries are below the average. The situation is more difficult in the countryside, where some graduates may makes salaries as small as 60 or 80 yuan a month. Some pastors have no money income at all, but only receive food and clothing from the congregations they serve. The graduates were able to "eat bitterness", the article states, by studying the example of lay workers and evangelists who also do not draw any salaries.

The Shandong Provincial Christian Council gives salary guidelines to local churches, but the actual salary amount is decided by each local church. [155 words]

News In Brief

More than 60,000 people were baptized in Zhejiang Province in the first nine months of 1996. In Sicheng Church in Hangzhou City, there were 456 baptisms. More than half of those baptized are young people, and a growing number of new converts are highly educated.

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The new campus of East China Theological Seminary, located in a suburb of Shanghai, was dedicated on October 28 this year. With an area of almost two hectares (4.5 acres), it is 18 times larger than the old campus in inner-city Shanghai.

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The Christian Council in Liupanshui City, Guizhou Province, has been running a two-year theological training class since 1992. Its 57 graduates are now spread out all over the province. Recently, with approval from the provincial Christian Council and RAB, the program's name was changed to Guizhou Theological Training Course. This year, 47 new students from 4 different ethnic groups have been enrolled and will participate in a three-year program.

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No prefecture in Jiangsu Province has been without at least one lay training course this year. A variety of courses were run, including basic Biblical training, accounting and music.

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Ordinations: Four young pastors, one of them a woman, were ordained in Shanghai, and one female pastor in Jiangsu.

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A number of women Christians from Shanghai have for several years had a close partnership with Christians of the Yao minority in Longyao Township, Yizhou, Guangxi Zhuang Autonomous Region. When Christians in Longyao Township were badly hit by floods last summer, the Shanghai women raised a large sum of money for them.

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A note to our readers:

Printing and mailing out ANS costs a lot of money. If you want to continue receiving the printed edition of ANS, please make sure you pay your subscription fees. For free monthly updates of church news on China, please turn to our online edition at http://www.hk.super.net/~amityhk.
ANS Feature:
Cora Deng (1900-1996)

(ANS) Cora Deng (Deng Yuzhi), the long-time General Secretary of the Chinese YWCA, passed away in Shanghai after a long illness on October 1, 1996.

Ms. Deng was born in 1900, and received a degree in sociology from Ginling Women's College in 1926. After working for the YWCA in Shanghai for several years, she went on to further her studies at the London School of Economics, and later received a master's degree from the State University of New York. In 1932, Ms. Deng spent several months in Geneva at the International Labor Bureau, researching women's and children's issues.

Between her years abroad, Ms. Deng was working among women textile workers in Shanghai, teaching and conscientizing. From 1941, she worked with the national YWCA whose offices had been relocated to Chongqing. During her time there, she also taught at Ginling Women's College and worked with the Chinese Red Cross. In 1950, Cora Deng was named as a Christian representative on the first Chinese People's Political Consultative Conference (CPPCC) and General Secretary of the Chinese YWCA.

Ms. Deng was also actively involved in the founding of the Chinese Three-Self Patriotic Movement Committee, and became one of its first vice-chairs. Even in her retirement, she remained an adviser to both the TSPM and the China Christian Council. [220 words]